

INDIVIDUALISTIC IMPULSES

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puanacitv, *ambition*, or *emulation* (the impulse to excel), *secretiveness*, and *flight* (accompanied by the emotion of fear). *Curiositv* is necessary for the discovery of food, and also to protect oneself from enemies. It is strong in defenceless animals, such as deer and sheep, and is abnormally developed in some birds and mammals. In man it may be allied with reason and the provident impulses, and in their company may guide him to the discoveries of science and mechanics, and to the speculations of philosophy.

The essence of these individualistic impulses is selfishness, and they—together with the emotions that accompany them—are condemned by society, since they are not concerned with the welfare of the community. The selfishness of individuality is in itself rather a cold-blooded antagonism to others than active animosity. But when touched by another instinct—that of cruelty—it develops into such emotions as anger, hate, revengefulness, and that bitterest of all feelings—jealousy. When focussed in the mirror of self-consciousness, it becomes vanity and self-conceit.

We may include in this group the subconscious impulse of young creatures to exercise their muscles in play. This subsists in the conscious life of maturer years, and underlies the attractiveness of athleticism, and of the physical culture, which was so essential a feature of Greek civilization.

tion, and found its renaissance amongst young Englishmen. Like all instinctive impulses, it is strengthened by habit: lawn tennis and golf may now count their devotees in every country of Europe and America, and football is rapidly captivating the youth of India.

SOCIAL*—Gregariousness or *sociability* is manifested by some plants as well as animals, and pines